

THE
Conventicle

Distinguish'd from the

CHURCH.

In ANSWER to

Dr WELTON's

Pretended NARRATIVE.

*Sure 'tis an Orthodox Opinion
That Grace is founded on Dominion.* Hud.



L O N D O N:

Printed for the AUTHOR. 1718.



INTRODUCTION.

TH E Doctor is not contented with the Misfortune of falling under the Displeasure of the Government; But he must likewise bring upon himself, the Censures of the most judicious, political Criticks in the Town ; How does the *Flying-post*, whett his Claws for the Engagement! *St. James's.post* will have one Bark at his Heels; and *John Dunton's* Remorseless Pen will not fail to tear him in Pieces.

Indeed the very Title page, affords subject of Ridicule ; He tells you, he was persecuted for Reading the Common-Prayer; but I say it was for not Reading the Common-Prayer and therefore he was punish'd as a *Conventicler*. This I will prove by *undeniable Arguments*.

1st. **I**T is expressly said in both the Acts of *Uniformity*, that the *Common-Prayer* shall be Read in either the Church or Chappel or any other Place.

As 'tis evident the Act 22 *Car. 2* was calculated to corroborate those Acts, the Doctor therefore could not, if he had Read the *Com-*

A

mon

mon-Prayer, be prosecuted upon the latter Act.

2, The Rubrick does expressly say that the *Priest*, either openly, or at Home, every Morning or Evening, shall read the *Common-Prayer*; Now if Doctor *Welton* had read the *Common-Prayer* in his own House, he could not be prosecuted upon that Act.

If some shall object that this does not Encourage a Croud flocking into the House.

I answer that the Rubrick makes no Provision against a Croud, but his whole Parish may resort to the House to hear Prayers, if they please, it is a Chappel and the Doors are open; while the *Common-Prayer* is reading therein.

3, The Doctor could not be said to read the *Common-Prayer* because he omitted to pray for King George by Name, for if praying for King George by Name be an essential Part of the *Common-Prayer*; then the Doctor is most certainly Cast.

It must be so, or the omitting the word *George* could not make him a Conventicler; but he read the *Common-Prayer* still, *Quod non est supponendum*.

If the leaving out any other part of the Book of *Common-Prayer*, as perscrib'd by the Rubrick, does not distinguish the Church from a Conventicle, but the leaving out the Words *George Prince* and *Princess* does, 'tis evident

dent that those words are essential to the *Common-Prayer Book*.

But the Nicene or the *Athanasian Creed* may may be omitted without destroying the Essence of the *Common-Prayer*, and if the Creed why not the Commandment. And

Consequently these three Words *George Prince Princess* are the *Common-Prayer*, and contain the true Essence thereof, and Doctor *Welton*, in omitting those Words, did not read the *Common-Prayer*.

Tho' I must confess it is somewhat strange to me, that a greater Stress should be laid upon the Words than the Persons

Having thus prov'd that the Doctor did not read the *Common-Prayer*, I shall the more easily dispatch this Introduction, with observing that he picks out the most malignant Texts in the Bible to fill up his little Page.

He tells you in his Latin *Motto* that he was *omnibus exutus* eas'd of all he had, and yet presently after calls upon the Lord to look upon his affliction and his pain.

Who can he mean by the Friendless; But the Person on the other *side the Alps*.

If he had join'd the word Hereditary to Right, Dr. *Kennet* would have pointed out the Pretender to all the *World*.

Dogs is not a fit term for the Godly whatever it might be for those Heathens meant by the Psalmist.

We

We know very well what he calls suffering for Righteousness *sake*, is Popery, Slavery, and Arbitrary Power.

But the last Text explains the full Scope of the Doctors Noise and Clamour.

Rejoyce ye in that Day! which Day can that be but a Restauration?

Be exceeding glad! for great is your Reward in Heaven!

This is purely Allegoricall and has more respect to the Kingdom of this World than the Kingdom of Heaven.

Having thus gone thro' the malignant page, I must descend to follow him thro' his Pestiferous Book, a Book evidently calculated to support Tyranny and Arbitrary Power, and to destroy *the Liberty and property of the Subject.*

If ever any Man had reason to complain of an hard Task, in running over the Doctors Scurrility, surely that Lot at this Day is fallen to my Share. as for Instance.

In the first place why does he call himself a Clergyman of the Church of *England.*

There was a Church of *England* in the Times of *Popery*; There was another Church of *England* at the Reformation; and another, after that, in the Rebellion, Another at the Restauration; And, if some Jacobites say true, another at the Revolution. But this Maxim always held

held, that the Church which got into the Establishment was and will be the Church of *England*.

As Dr. *Welton* has renounc'd the Establish'd Church, how can he be a Clergyman of the Church of *England*?

For, if he does not ~~A~~ in Subordination to our HEAD of the Church, he can be no Clergyman of the Church of *England*.

Can any Man think that if Mr. *Howell* had receiv'd his Orders from King *George*, our head of the Church; that the honourable Court of the Old *Baily* would have put such an affront upon their Sovereign as to have ordered Mr. *Howell* to be degraded by the common Hangman? But he poor Man like one of the 5th, Monarchy Gentlemen depended upon a Commission from one King *Jesus*; but the Court convinc'd him of his Mistake; He did not consider that the Head of the Church Above was oblig'd to ratifie the Acts of his Deputy below, and to acknowledge no Church but the Establish'd Church.

I conclude that neither Mr. *Howell*, nor Dr. *Welton* are Members of the Church of *England*; for our Church of *England* is King *George's* Church, and while they disown K. *George*, they are not Members of his Church.

As the Church of *Rome* has Deviated from her primitive Purity, but continues the Church

Church of *Rome* still, and will be call'd the Church of *Rome*, while there is a Church of *Rome*; so the Church of *England* should she turn *Presbyterian*, *Anabaptist*, or *Socinian*, she will be the Church of *England* still, while she is Established by Law.

If a Comprehension should take place, which melts down 300 Churches into One, and Charitably heals the Divisions and Animosities, between *Christians*, *Turks*, and *Jews*, the Church of *England* would still remain upon the same footing, *As by Law Established*, with this advantage of being more enlarged. This general Naturalization of all Religions, promising, in all probability, much benefit and advantage to her.

Because in such a Case our Ships which sail to the *Mogulls* Country, may have the opportunity of divine Worship, with those Infidels in *Persia*; they may Communicate with *Hali*, And in *Turkey*, with *Mahomet*; and the Factories abroad may cut off the Salaries of their Chaplains, and the Men of War may make the *Boatswain* read Prayers, to the marine Flock; moreover it may open a Trade to *Japan*, which the *Dutch*, who have been before us in this Latitude, have Engross'd to themselves.

To convince the Doctor that he is not a Clergyman of the Church of *England*, I shall only put the Case, that an Act should
pass

pass for a Comprehension: Jack *Presbyter* would then be a Clergyman of the Church of *England*, and would be look'd upon as such, and the Doctor would be excluded; And for a farther proof thereof, if he should appear at the Court of the *Old-Baily*, he would be treated as Mr. *Howell* was before him; The sneering Council would ask if he had his Orders from *Avignon*? Oh! He would be the only Layman in the Court! — I hope 'tis Evident that owning the present Government is a Characteristick of a Revolution Church- of-*England*-Man, because therein King *George*, is Recogniz'd Head of the Church: I hope the Doctor is fully Silenc'd as to that Point.

I pray where is the *Nonjuring* Church, and what are her Powers? she can Excommunicate only three Stories High, as a Poet Laureat has learnedly observ'd, and the Devil will not take a Soul out of a ground Chamber; I cannot tell how much, business has, lately, encreas'd upon his Hands; But the time was, when he would have been glad to go up four Pair of Stairs, where at that time he might have found a Poet Laureat, as thin and as hungry as his Prologue.

But, to return to my Doctor, he seems after having pav'd the way by Explaining his Character, to complain of Persecution, a Word, which he has Sacrilegiously taken from a Godly, and applied to a wicked Sense.

I can tell thee, Doctor, when Persecution was Triumphant, and make thou the Parallel if thou hast Assurance enough, for that purpose. In *Charles Stuart's* Reign, the Saints were fully convinc'd, that the fulness of Time was come when they should possess the Earth; and accordingly they did possess the Earth, for some time; they brought Writs of Ejectment, from the Lord of Hosts, and cast Clergymen out of their Livings, and Laymen out of their Free-hold; and then were the Blessed times when a Man endu'd with a sufficient quantity of Grace, had a proportionable Temporal Estate added thereto; then the Lord rewarded his Favourites with Coaches, and the Ungodly walk'd on Foot.

Thus Grace, was by degrees spreading over every Acre of good English Free-hold, when the Lord in his Anger cast a Cloud over our *Zion*, and a most bitter Persecution fell upon his Heritage.

Charles Stuart's Son came and put a stop to the further Conquests of the Godly, and we were forced to sit down contented with what we had got, not without being sometimes in fear, that the wicked would one Day or other Re-establish themselves in what they had lost. Thus we liv'd in perpetual Fear and Anxiety, and left our Work before it was half finished, and a thorough Reformation made in the Land.

Some

Some of the chief Saints were barbarously put to Death, for murdering *Charles Stuart*, and became Meat for the Fowls of the Air; and the dead Bodies of others were exposed to the Derision of Sinners, and lifted up on high.

This, Doctor, was Persecution, which I define to be a Restraint of the Godly, from dipping their Hands in the Blood of the wicked; Persecution, therefore no more belongs to you than to the Man in the Moon, which I will prove by several Arguments.

The Non-swearing Parsons at the Revolution, pretended Conscience, when they were Ejected from their Preferments; Nine Bishops and 400 Clergy lost all they had. These Men cou'd not really suffer for Conscience, because then, the Revolution would be arraign'd! it remains that they only pretended to Conscience, and therefore did not suffer Persecution.

There was likewise a great slaughter at *Glencoe*, of Men who pretended Conscientiously to take up Arms for King *James II.* if these Men had really been Conscientious, they had suffer'd for Righteousness, and had been consequently Persecuted.

Our Government therefore always went upon this certain Maxim, that taking away Goods and Life, from Pretenders to Conscience, was no Persecution.

Therefore as the Doctor was only a Pretender to Conscience ; he was not persecuted.

But indeed one Difficulty remains how we shall know whether a Man is Conscientious or no.

If we make the Prince a Judge thereof, we not only give him a Dominion where he has none ; But we expose the Defendant to hard *Measure*, to be try'd and accus'd by the same Person.

If a Man's own Breast is the Court of Judicature, the innocent Person is sure to be Discharg'd, and the Guilty can never be Convicted.

To this a ready Answer may be given by our modern Divines, who have unanimously agreed, That the Saints are always in Possession, and consequently the suffering *Jacobites* are justly excluded as Conventiclors, Schismaticks, and Rebels.

The Doctor complains, notwithstanding all these heavy Accusations are made clear against him, that he was irregularly depriv'd of his Cure at *White-Chappel*, the Forms of Proceeding against him, were not according to the Rules of *Doctors-Commons*, nor the Laws in being, against Refusers of the Oaths.

But does the Doctor foolishly imagine, that the Saints who are Privy Councillors to the Court of Heaven, who are let into the Secrets

crets of the Almighty; are tied to little human Inventions, which are made to restrain the wicked: The Conscience is a Court, from which there lies no Appeal; and if they Sought the Lord, and were satisfied that Doctor *Welton* suffer'd justly, I cannot see what Court can Revoke their Sentence.

He confesses, that he was depriv'd of his Living in the Country, without any Form at all; Quere in which Case he has most Reason to complain?

Indeed I should be very sorry, that the Doctor should starve, because in those times of which he so much complains, some provision was made by the Sequestrators: Querewhether the present Incumbent allows one Farthing?

The Doctor hir'd a House and hop'd to live with an easy Rent, by the advantage of Lodgers; but as his House has been gutted 'tis to be hop'd those honest Men employ'd in the work, engag'd to pay that Quarters Rent at least, thus far Justice makes me an Advocate for the Doctor.

I cou'd not but smile at his upper Chamber, which he says he Devoted for the Service of God, when the most formidable Arguments brought against the Nonjurant Conventicles, are, that they are held in Garrets. This has been urg'd with great Force, and Weight, by the Learned Mr. *Rowe*, in his Ingenious *Prologue*
to

to that bright Performance of a Play call'd the *Non-juror*; he has calculated the Validity of an Excommunication, by the Number of Steps, you must Ascend where the Sentence is pronounc'd; and has judiciously observ'd, that the Church cannot be in an *Alley*, nor subject to the Insults of a Justice of the Peace. I leave the World to observe, in what Circumstances the Apostles preach'd, nor can I certainly tell whether it was a Justice of the Peace, who made St. *Paul* jump out of a Window at *Damascus*.

I do not remember that *Celsus* seems to have been aware of these grand Objections, or at least *Origen* passes them over in Silence.

I cannot but exclaim against the Doctor, for charging this Persecution as he calls it, upon the *Presbyterians*, for as they have formerly been laid open to the lash, themselves; and have most bitterly cried out, upon their Sufferings by this very Act, whose sharpness he has experimentally known; 'tis impossible they should to be so severe upon Christians, in the like Circumstances with themselves; nay, this Act stands yet unrepealed, by which they are branded as Seditious Conventiclors, and is therefore in my Opinion an unlawful Weapon to fight their Adversaries withal.

Moreover this gives Advantage to their Enemies to suspect, that the Spirit of Persecution

tion lurks within, and that if it was in their Power, they would use the same Violence to those who use the *Common-Prayer* in a Church, as in an upper Chamber.

I must needs say that they ought more particularly to stand Neuter in this Quarrel, lest their tender Consciences should at one time or another have Occasion to plead for Toleration again.

Indeed this cannot but give much Offence, if the Doctor. did read the *Common-Prayer*, which I am not oblig'd to grant.

But let the Dissenters be never so fully satisfied in the present Establishment, they have no Reason to prosecute the Jacobites with Malice; King *James 2d* deserves somewhat from them of Compassion, upon whose Account he in a great Measure Suffered and Dyed *an Exile*.

I speak these things tho' an Adversary, but I hope an impartial one, as it is my full Resolution to do the Doctor *Justice*.

But I shall not carry thus fair with him all the way, the next Paragraph *p. 7.* discovers Rancour; He insinuates that the Saints concealed bad Designs under the pretence of Liberty, Property, and Moderation.

Pretence is an invidious Term and supposes absence of Reality, but if I can prove that the Saints are the only Patrons of Liberty, Property

Property, and Moderation; what has the Doctor left to say for himself then?

Liberty is a Restraint from Laws, for this the Saints ever contended, and as the Doctor himself acknowledges, they acted every thing against him contrary to Law; 'tis evident therefore they act according to their Characters still.

Property is a just Possession of what a Man unjustly acquires, as Dr: *Higden* and several Eminent swearing Divines, have clearly prov'd; and therefore the Doctor's Goods are become the true Property of the Saints.

No Persons have more vigorously stood up in defence of Property, than they have done; but it is a kind of Property which makes every thing their own they lay their Hands upon, and the Doctor fell in their way, which was more his Misfortune, than their Fault.

Moderation is like a tame Tyger, which never hurts its Keepers, but falls upon every body else; the Saints are truly moderate when it is their Interest to be so; but they are the first who take up Clubs and Staves and mob a Jacobite Conventicle, if they can expect Encouragement therein, if their Numbers are not powerful enough to attack a Church; there Moderation brings them off, they are willing to tolerate Prelacy where 'tis out of their Reach.

I conclude that the Saints are not Pretenders to Liberty, Property, and Moderation ; but the most zealous Patrons of 'em all.

Why does the Doctor call out upon the sinking Hierarchy, as tho' the Hierarchy was concern'd in his Sufferings? What Obligation has the Dr. to Bishops, that he need be so concern'd for their Preservation? Has ever any Bishop interceded in his behalf, is there a Bishop who would beg his Life, if he was under the Gallows? What Reason has he then to be so fond of Hierarchy?

In short, as Prelacy now is reform'd from the Dregs of *Popery*, a Covenanter may safely acquiesce in such Prelacy, and keep his Oath.

Their divine Institution, upon which, as an unmoveable Rock, they found their Usurpation and Tyranny, has been fairly given up by the greatest Part of 'em ; and all the Powers consequent thereof have been formally renounc'd: They are new Creatures of the State, and secular Officers ; so that they no longer can afflict the Consciences of Men by pretended Spiritual Censures and holy Shackles ; so that all their Errours are taken away, and even their Titles and temporal Honours depend upon the State.

Such Men can be no Friends to the Doctor, nor to his fondling Notion of Mother Church,
C they

They exclude none from their Communion, but *Papists*, and *Non-jurors* ; and against such a Confederacy as they have made of so many Religions, who can stand ? The *Presbyterian*, the *Independant*, the *Arian*, the *Socinian*, the *Anabaptist*, and the *Quaker*, like the Princes of the Empire, are oblig'd to furnish their *Quota's*. The Surrender of the Church's Privileges, unjustly obtain'd, are agreed upon, and when the Subscriptions, Articles, and Canons, are taken away, the Demolition is compleated, of your Spiritual Fortrefs, and the Treaty will be mutually sign'd by all the Potentates.

Your primitive Bishops were perpetually vexing their Sovereigns, with Petitions for Pardons ; infomuch, that Criminals could not be brought to Justice: But now Bishops are become more Modest ; the Clergy have no Encouragement to sin against the State with Impunity. I have seen one Hang'd in my Time for a Rebel ; and there is scarce a Sessions but 20 Felons are condemn'd to be Hang'd, and a Parson within one Evidence of bearing them Company. How pretty it is, to see the Reverend Crouded amongst petty Larcenies, and in Company with stealers of Silver-Spoons and pieces of Calicoe ? and *Paul Lorrain* forc'd to subscribe his Name at the bottom as an Evidence to Posterity as long as these Papers shall endure, against his Brethren !

In

In *Popish* Countries, the offending Priest is shut between two Walls, and starv'd to Death, as they give out: But as his Fellow Priests are the Guardians of his Punishment, they have a fair Opportunity to shew their Clemency to the Criminal, and the People are never the wiser.

Likewise in *England*, a Soldier, if with his Musquet he takes down a Man instead of a Crow, his Officer shall call him Rascal, perhaps break him, and put him to the Trouble of Lifting into another Regiment.

But as the Priests have tyrannized over the Lord's Heritage, they are kept under severe Discipline, and are taught Manners which even the Country Esquires complain they wanted before.

Therefore, good Doctor, as the Prudence and Moderation of our Bishops have been the Parents of this good Order and Regularity, I would advise you not to set your Heart upon such Bishops; you are mistaken, if you think they are Friends to your Hierarchichal Schemes; they don't much care if you and your perishing Church were at the Devil together.

The Doctor, *p.* 8. begins his Narrative of the Attack, which he tells us, was on *Sunday Nov. 10.*

I would have the Doctor observe, that *Sunday* has been ever an unlucky Day to the *Jacobites*, and fortunate to the *Whiggs*. It is the Opinion of *Partridge*, and several eminent Astrologers, that the D. of *Marlborough* had been infallibly beaten, if he had not fought the Battle of *Ramellies* on a *Sunday*, *Marlin's* Horse being in one Day's March of joining the Enemy.

Sunday was fatal to their Affairs in *Scotland*, and has been several Times distinguished by the heroick Actions of Justices of the Peace, within the Liberties of *London* and *Westminster*, who have, with drawn Swords, put to Flight Numbers of *Jacobites*, storm'd their Meetings, and carried their Leaders in Triumph to an Alehouse.

I would have them therefore return back to the old *Jewish* Sabbath; they may escape under the Umbrage of the Day, and may be protected by the Interest of the *Jews*, who are old standing Allies and Friends to the Protestant Religion, as 'tis vulgarly call'd.

Indeed they did not carry on the Attack fairly, to go upon it before Summons of Surrender. This is against all the Rules of War, and of Christianity.

Had they but barricado'd the Door, stood two Attacks, and then surrendred at Discretion, they had come off much better.

He

He says, p. 9, That without the Distinction of the Justice from the Scoundrel, they entred, &c.

The Doctor means this ignorantly as a Reflection upon the honourable Justices who generously ventured their Lives for their Country. But this Action duly considered, redounds to their Honour. 'Tis no Disgrace for the General Officers to enter a Breach, Pell Mell, with the common Soldiers. This gives a generous Example to their Men. Did not *Alexander* the Great first enter the Town of *Oxydrace*? And if his Men had kept equal Pace with their Master, it would have been just such a Scene as at Dr. *Welton's* Chapel. I conclude, that the Justices were as brave as *Alexander*, and their Men more forward than *Alexander's*.

The first Attack was made by a profess'd Presbyterian, and, in my Opinion, the most proper Person in the World. His particular Animosity against the Book of Common-Prayer, his Experience in Actions of that Nature, and his Blood fir'd with a glorious Emulation of his Ancestors at *Marston-Moor*, *Naseby*, and *Worcester*, render'd him the more capable to begin an Attack of such a dangerous and difficult Nature.

Set a *Highlander* to fight for Silver Buttons,
a *Frenchman* for Honour, a *Spaniard* for
Pride,

Pride, a *Swiffe* for Plunder, a *German* for Pay, and a *Presbyterian* to burn the Book of Common-Prayer, and they shall fight the finest Army in the World. Therefore, in my Opinion, the Justices out-did themselves in distributing their Attacks, and laying such an admirable Plan for Action, which was crown'd with suitable Success and Glory.

Then after they had enter'd the Breach, with so much Intrepidity, with Push of Bagonet, to break the Ranks of Women in the Way, and march unto the Face of the Leader, and order a private Centinel to take him Prisoner, and carry him off the Spot, was perhaps, as great an Action, as Arresting *Mareschal de Boufflers* after the Siege of *Namur*.

The Doctor says, the very same Insult was put upon his Grandfather in *Oliver's* Days ; and who knows but the Grandfather of this very Person who began the Attack now, was as active as his Grandson ; I suppose, he thought himself oblig'd in Duty to support his Grandfather's Quarrel.

I cannot think the Doctor can with any Justice, p. 11. call these Men irregular Invaders, when they had regular Troops amongst them, regularly arm'd with Bagonets, &c. fix'd to the Muzzels of their Musquets, with Selards to force open the Gates, which the Doctor calls contemptibly Instruments for
House-

House-breaking, and their Engineer, a Blacksmith: In short, the Doctor may speak as diminutively of this Action, as he pleases, it will never be forgot while *English* History remains, and a generous Sense of Freedom burns in the Breasts of our Countrymen.

I cannot believe the Doctor speaks Truth, when he says, that some of the Soldiers express'd an Abhorrence of these Doings. They who had been so often led on to plunder in *Flanders*, and in their own Country, cou'd be offended for no other Reason, but because there was not enough to pay them for their Labour.

And that they should draw a Parallel between the Taking of our Saviour, and the Siezing upon the Doctor; as tho' regular Forces, headed by regular Justices of the Peace, without a *Judas* amongst them, all true-blue Protestants, could be set upon the same Foot with a Mob arm'd with Swords and Staves.

Moreover, this was no nocturnal Action, but perform'd just as the Sun was drest, and rising from his Bed to gild the Field of Battle with golden Beams.

The Doctor tells us, he was not afraid; Death would have been a welcome Guest, and more welcome since. Death they have appointed for him; but not so honourable as
to

to stain the Field with his Purple Blood; but it shall perspire for Want of Nourishment, and recruit gradually, till the Channel is left dry. O *Caligula*! Thou wast a Fool in Tyranny.

I am sure the Doctor does not do Justice to his conquering Enemies, to represent, as tho' they would have murther'd him in cold Blood, after he was a Prisoner of War. Some of them, in all Probability, were Captains of Militia, and had appear'd upon the Artillery Ground with Hat and Feather. These Men understood the Law of Arms better than that. Nay, in my Conscience, I believe Murther was their Aversion, insomuch, that I question whether they would kill a Man in the Field, much less out of it.

They candidly told him, their Commission was from above. This Word *Above*, the Doctor mistook. Does not the Doctor know, that the Saints have always their Commission from above. They are enroll'd Collonels, Lieutenant Collonels, and Generals in the heavenly List, before they assume the Characters below. Nay, does not the Doctor confess, they were inspir'd Blockheads; and against such, I am sure, 'tis to no Purpose to contend.

The Doctor was examin'd after he was a Prisoner, why he shut his Doors against such
a for-

a formidable Enemy, by whom he was sure to be overcome.

The Doctor confesses, that he was more apprehensive of his Pockets, than of such an Attack. Numbers of *Hugonots*, as he scandalously insinuates, after they had plunder'd their own Country, came over to steal and pilfer here. But, with the Doctor's Pardon, They have been very civil Gentlemen; have exchange'd their Commodities upon the Square with us.

They brought over Poverty, Rebellion, Impudence, and Irreligion, which have been exchanged, and are now become entirely *English*. We cannot therefore be hard upon such Benefactors, who have been equally propitious to their native Country, as to Ours; to that for their Departure, and to Ours for their Arrival; and the *French* cannot be more loath to receive them, than they are to go back.

Oh! How often have they stain'd the *Gallick* Plains with *Popish* Blood, in order to bring about a Reformation! With what holy Zeal did godly *Beza* burn, when he wish'd he had a Pistol cock'd against his Monarch's Breast!

As these Gentlemen, after so many Endeavours, have lost their Ground in *France*, like the Sea, they must gain it somewhere else;

D

and

and *England* has been a little overwhelmed with the Inundation.

It may seem hard indeed, that they who fled from Persecution in their own Country, for Protection, hither, should be Arbiters of the Liberties of *Englishmen*; and should deny them that Liberty of Conscience they wanted themselves. But this confirms me in my Notion, that Persecution is a Restraint of the Godly from Power. They therefore left their own Country for Want of that Power, and found it here.

Indeed, to speak impartially, King *James II.* was very indulgent to them; but they were with the *English* Saints, the first who spurn'd against him. However, past Kindnesses require some Remembrance; they have no Reason to be Rancour'd against his Friends, to whatever Side Justice and Conscience makes them incline. Thus much I thought proper to urge, to shew my impartial Disposition, and that I hate Rascals even among the Saints.

The Doctor, p. 18. tells us in what Manner they treated him after he was Prisoner of War.

They required him at first, to swallow a very large Pill: But, as he thought them not proper Physicians to prescribe to his Conscience, he refus'd their *Recipe*; upon which, they

they presented him with another Pill of a smaller Size, gilded over with the Leaf of Gold, and call'd it, *The Allegiance Pill*; but it contain'd the same Ingredients, in a more narrow Compass, with the former; and he had still the same Opinion of their Insufficiency to pass a Judgment upon him; they met with a Repulse: Upon which he was consign'd over to fast, till he was starv'd into better Notions.

Then they search'd for Arms, upon the Information of an old Woman, who was supposed to be privy to their Concealment. But the most dangerous Weapon they found, was a Common-Prayer with King George's Name scratch'd out.

The Doctor thus being defeated as to temporal Means, he Recurs to his Prayers, when it was too late, and they had taken the Fort. He thinks he may pray securely in Print, tho' not in his upper Chambers; But he should consider, they know as well how to come at him there, as in his private Apartments.

The Doctor next proceeds to the Legality of their Proceedings, and demands the Warrant. The Reason why it was refused, I cannot solve otherwise, than that Saints are obliged to give an Account of their Actions, to none but God.

But says he, p. 18. *From the best Information I can come at, the Accusation specify'd in what they call their Warrant against me, is, that I made use of the Prayers of the Church of England, with my Congregation, without any Licence from the Bishop, or from them.*

But this could not be true, because his Priests Orders is a Licence iufficient to secure him from the Imputation of a Conventicler; and there are Numbers of Divines in the Church of England, who never had any Licence but their Orders.

Moreover, to require a Licence from the Bishop, and from the Justices, was never imposed upon a Clergyman of the Church of England, which the Warrant supposes him to be.

If he was a Member of the Church of England, he had no Occasion for a Licence from the Justices: If he was no Member of the Church of England, he could have no Licence from his Bishop.

Besides, what the secular Power has to do with Clergy who preach without a Licence, I cannot tell; or whether this ever was in the Breasts of those who pass'd the Act against Conventicles, in 22 Car. 2. let even Children be Judges.

The Canons have provided against contumacious Clergymen, who are to be cited before

fore the Ordinary, and upon farther Disobedience, depriv'd.

But would the Doctor make us believe, that the Secretary of State, and Justices of the Peace, could send a Warrant to seize his Goods or his Person, for not taking a Licence from the Bishop of *London*? *Credat Judæus Apella.*

This Fetching a Licence from the Justice of the Peace, looks so like the *Oliverian* Form of Government, that I will never believe the Doctor, if he asserts it even upon the Word of a Priest.

And I think the Rubrick is a sufficient Licence for Reading the Common-Prayer in his own House, provided he did read the Common-Prayer therein.

Thus far as to the present Laws in Force concerning that Matter.

But I am very much offended at the Doctor's Impertinence, to call it no worse, to oppose the Charter of Christ to an Act of Parliament; in which he seems to be ignorant of the Constitution both in Church and State.

For I appeal to Experience, whether, upon any Struggle, the Acts of Parliament did not always prevail! and more particularly in the grand Contest of 41, the Charter of the Gospel was intirely laid upon its Back;
and

and the Acts and Ordinances of Parliament Triumphed over the Divine Institution of Episcopacy, the Powers of the Church, and in short, Repeal'd the whole Charter of Christ.

Our Saviour's Charter founded the Church Independent of the State; but did not a Parliament make the Church a mere Creature thereof, and all her Powers flow from a State Commission!

Bishops are of Divine Institution; yet have I known Acts of Parliament lay them aside, and consign their Flocks over to others.

I conclude, that the Charter of the Gospel is not equivalent to an Act of Parliament.

Indeed the Doctor, p. 20. makes one Observation very good; which, if considered and improved, makes a formidable Objection against the Dissenting Saints.

As they unanimously agree, that the Civil Power has no Dominion in the Spiritual Kingdom of Christ, their condescending to take Licences from Justices of the Peace, to preach the Word of God, is acknowledging an unrighteous Power, and flatly contradictory to the chief Article of their Creed: Nor can I without Indignation see a Minister of God's Word have the same Credentials with a Bawd, or a Seller of Cakes and Ale, and a Simoniackal Contract made with the Clerk, to buy the Liberty of Preaching the Gospel.

This

This is cramping the Saints with human Laws, and putting their Consciences in Chains.

The Doctor *p.* 21. Asserts that they made too free with his Locks and Doors, Goods and Chattels.

But then, why did he not take a legal Remedy? they might in my opinion as well seize his Goods upon the Game-Act, as upon *22 Car. 2.* Does he think that no Law, no Justice can be had, in a Kingdom where Liberty and Property so much abound? these are invidious Insinuations, as tho' we had paid for what we have not, nor shall ever have in our Hands.

This Act has very Artfully been turn'd against those, for whose Sakes it was Calculated first; and may indeed be farther impower'd, to eject any Clergymen out of the publick Churches: It is only getting a Bunch of Reverend Justices, sage Interpreters of the Law, in one Mind, they may call a Church a Conventicle, sell the Incumbent's Goods; and when he Appeals to the Sessions, give it against him: So thus the Toleration guards the Saints, and the Act *22 Car. 2.* sweeps away the Wicked, whenever it pleases the Lord to send a Righteous Bench of Justices.

Thus have the wicked made a Rod for their own Breech; and an Act against Conventiclers
puni-

punishes the Church of *England*, which has need to present a Petition to the Parliament, that she may be included in the Act of Toleration !

There is no Hypothesis can solve this, but that mention'd before, that the Words *George, Prince, Princess*, are the whole Liturgy of the Church of *England*, and then Fanaticks and Churchmen are upon a Level, and have the same Liberty.

Thus far we are Friends. Oh! was that invidious Act of Uniformity Repeal'd, how lovingly should we shake hands together? But while the Brand of Infamy Remains, how can we love each other sincerely.

As for those *Non-jurors* if we could but get any Evidence of their praying in Secret, we would make them Conventiclers, and seize upon their Goods till we broke their Hearts.

We had all this upon the Reserve, when we Triumph'd upon the Toleration, and put our selves upon the same Foot with the Establish'd Church, and by this time the World may see we are above it, *we can* come at that, when that cannot come at us.

We have found out where the *Schism* lies with a Vengeance: Not in the Saints; their Separation was according to the Light of their Consciences; But the *Non-jurors* are undoubted

Schis-

Schismatics, because they see the Truth and Embrace it not.

Indeed Doctor, thou art worried for the good of the Church of *England*, tho' she never prosper'd, but when she was a little teiz'd; and she never was more pure than in her low State: Pride is always fatal to Ecclesiasticks; And you may calculate the Ruin of a Church, by the Quantity of Powder in the Priests Wiggs: She was never well since they left off their Scull-Caps and native Hair; And grew worse, as Crape gave way to fine Cloath and Prunella; And was right down Sick, when Snuff-Boxes came in Fashion; Such Sacrifices, as your self, can expiate her Vanity, and make Attonement; you are very happily call'd out for a *good Purpose*.

'Tis indeed very merry to see, as the Doctor observes, Dissenters prosecute him as a Dissenter! They have the least Reason of any People in the World, to meddle in this Story; for according to their Principles he cannot be a Schismatick, or a Rebel; for as they allow People to chuse what Church, and what King they *please*, why should the Doctor be persecuted for that Liberty?

The Doctor supposes it a hard Dilemma, that a Man must either Perish in this World, or the next; but there are Thousands of the Clergy, who would have found means to solve

E

this

this Difficulty, going upon the English Proverb a Bird in the Hand is worth two in the Bush.

P. 26. The Doctor brings the Rubrick upon the Stage, but his Religious Adherence thereto, proceeds from an overnice Scrupulosity : If the Clergy can dispense with Oaths, Canons, Creeds ; Bishops with their own intrinsic Powers ; And Priests with their Canonical Obedience ; why should the Doctor list amongst a Herd of conceited Men ! who are resolv'd to be Conscientious, even tho' they are laugh'd at for their pains, every Day, and have only the satisfaction of starving for their Conscience.

P. 27. The Doctor makes an Essay at the Characters of the chief Leaders ; and makes a Quere, whether the Desire of Plunder, or their peculiar Spite to him, was the greatest motive to their Violence.

He calls them Originals, whereas it had been more wit if he had call'd them Copies of 41 ; I am sure, as he represents the Story, they were as like, as the Devil to the Collier.

In the first Rank does *Caleb* stand, of whom the Doctor speaks with Elogiums due to his Merit, as a Person accomplish'd for a Work, so Great and so Good.

The next was a Presbyterian likewise, a Scoundrel of the filthiest Condition : And what then ?
These

These are the fittest Fellows for our Purpose ; the Doctor and the World know the Reason of this *Maxim of State* ; and there are several Instances to be given, one in particular, very lately, where the *Staff of Honour*, and even a *Title of High Quality*, has been attach'd to a *Certain Man of Fortune*, whose Extract is little superior to the Dunghill from whence proceeded this *Presbyterian*, brought up by his Parish. 'Tis by these Instruments only, we can expect our Ends to be Answer'd, and our Righteous Purposes Accomplish'd.

The third was an Anabaptist, by Trade a Knife-Cutler, that there may not be Instruments wanting on Occasion — But I wou'd fain know what the Doctor means by that Dash with his Pen, after the Word *Occasion*? Has he smelt us out? Or would he insinuate, that these Good Men, whom he calls *Merciless in Nature*, and more so by Principle, are employ'd by us to make *Protestant Knives and Daggers*, for a finishing Stroke upon Malignants, in the Night, to extirpate them and their Children, Root and Branch?

It wou'd be no hard Matter to find two godly Witnesses zealously affected, to swear this upon him, and that he carries about treasonable Intentions and Meanings in him ; But this wou'd make too much Noise, and perhaps put the stupid Tories upon their Guard,

and upon making necessary Preparations, for their Defence, who seem, at present, senseless of their Condition ; tho', had they Brains enough to observe it, and take the Matter right, they must have known how industrious we have been to set a particular Mark upon the Doors of their Houses, not only in the City, but throughout the whole Kingdom, whereby to distinguish them when *the Word* shall be given.

And the new L——d just now mentioned, has been heard to blurt out, *That if the Tories continue to vex us much longer, he has a Way to rid K. G—— of them, by a shorter Cut, and in five Hours time, to secure him from a Possibility of their troubling him any more for ever.*—You understand me.

The Doctor observes, that the *Anabaptists* are the most Bloody of all Sects, but they are, with his Leave, fast Friends to Monarchy, and Passive-Obedience ; a notorious Instance whereof was one *John of Leyden*, who from a Sailor, became a Monarch ; and demanded the Heads of his Subjects and Wives, with the Air of a Grand Seignior or *Hen. VIIIth* ; nor was ever Prince more chearfully obey'd.

The fourth was an *Anabaptist* likewise, first a Preacher, and then a Taylor in *Ragg-Fair* ; a very natural Transition from reforming Religion to reform old Cloaths. I suppose the
Gen-

Gentleman came there with an Eye as much to an old Pair of Breeches, or a Cast-off Cassock, as the Book of *Common-Prayer* ; In short, he cannot be blam'd, it was his Trade, and no Man can be blamed for following his Profession.

The Doctor will not have these Persons fitly qualified to determine in the Case of a sequestred Clergyman, whereas I can give him Precedents of this Nature from the Year 41 to 60, such as will stop his Clamour upon that Subject for ever.

As for the Plunderer who turn'd Deserter ; *Transfuga vilis* ; Happy was it for him, that Victory skreen'd him from Martial Law, more especially if the Wretch had his Commission in his Pocket and fought against the Church.

The Justices, I find, while the Plunder of the Conquer'd Fortress, was distributing amongst the Soldiers, took their head Quarters in an Ale-house ; the poor Doctor in the mean time was in the Condition of the Gentlemen taken at *Preston*, uncertain whether Clemency would prevail over Justice.

But however, he had his Liberty, like a Mouse under the Paws of a Cat ; they only play'd with him and fix'd their Eyes upon the Plunder.

I would

I would not have him complain of their Barbarity, in threatning to Strip his Wife; Did they not so at *Preston*? Besides, the Act of *Stratocracy* is past, and it may be as bad as Treason to complain!

How envious, how injurious, is the Doctor to compare these Hero's to House-breakers; Can an Honourable Bench of Justices come under so evil an Imputation, who are Executioners of the Laws, and Patrons of our Liberties, Men who have eminently Distinguished themselves for the Protestant Religion, which never yet did encourage House breaking; but the Non-jurors are Out-law'd, they ought to have no benefit of our excellent Constitution; Liberty, and Property, are too valuable Commodities, to be intrusted in their Hands.

It was a very handsome and modest Reply of the Presbyterian, That he was come to Distrain for 40 *l.* according to Law, for keeping a Conventicle. That evidently proves which is the Conventicle, and which the Church.

I would have these Men take Care, that this Act may have its Teeth knock'd out; lest, as lame as it is at present, it should bite them once again, as it has done before. It's a Snake in their Bosoms; when 'tis warm'd and cherished, it may fetch new Life, and be

be as mischievous as ever. It has a Sting frozen in its Tail, which hot Weather may let loose, and inflame with recruited Venom.

The Doctor, I find, *p.* 31. pretends to some Skill in Heraldry. He told the Gentlemen who their Grandfathers were; he ought also to have remembered them, that some were hang'd, and this wou'd have put them into a greater Consternation, than Hell torments. A Dog hates the Snapping of a Whip, and the Jingle of Bells set the Tune of his Punishment: Conscious Horrour makes him fly the Place, and get out of the Sphere of its Noise. Perhaps the Sight of a Rope might have sav'd the Doctor's Goods, if display'd before their Faces in proper Manner.

Warmth in the Doctor's Case was only flinging Brandy in the Fire. I assure him, as I know the Constitution of the Saints, their Moderation is equivalent to all his Fury.

Well, tho' they cut off the Doctor's Prayers and his Lecture, they gave him a Sermon upon Passive Obedience; a barbarous Insult upon the Doctor, who had no Power to Resist. He was in the same Dilemma with the Saints in all Ages, who have been constant Admirers of that Doctrine, when their Hands have been ty'd from Violence, and their Tongues from evil Speaking. They have therefore no Reason to insist upon that Topick. The Creatures
are

are Active in their Natures, but Passive upon Necessity ; Loyal when they cannot be Rebels, and Sincere when no Body will believe their Hypocrisy. Oh ! That Window in their Breast gives often a false Light ; it is a magick Lantern.. King *James* read Passive Obedience therein, in magnified Characters ; but they dwindled by Degrees into somewhat worse, and Ingratitude swell'd in emboss'd Work upon their Foreheads.

After all this pass'd, the Doctor began to repent of Surrendering, and prepared for an Attack. He seem'd to have a Mind to provoke them to put an End to his Miseries at once, and fall greatly like himself. But as I observ'd, they allotted him a more lingering, but inglorious Fate, for his Share.

His Daughter, he tells us, was frighten'd out of her Wits, and thrown into Convulsions at the Sight of these Men. I can tell the Doctor, this is no Wonder : The Kingdom it self has not been in its Senses, since the Generation has been amongst us ; and has been thrown into Convulsions more than once, and will never be at Rest, till the Saints are returned from whence they came. This Kingdom is not their Element ; and they are in it, like Fire and Water, in a perpetual Contention and Ferment. *Calvin's* hot-fir'd Blood is transtus'd into their Veins, and a Madness, inseparable therefrom, infects, like the Poison of a mad Dog, all it touches.

Calvin, as I am informed, began to preach the Gospel about the Dog-days, the Heat of the Clime conspiring with his own Constitution, and Spiritual Zeal, rais'd such an Inflammation, as, in its Crisis, would qualify the Patient for *Bedlam*. This Infection ran thro' *France* into *Scotland*, and from thence over to this Isle. Kings, Archbishops, Cardinals, felt its Fury ; for like a destructive Flame, as it was, it spar'd no Man who oppos'd its Torrent ; and in this Condition, it seized upon our Kingdom, and the Nation has been mad ever since.

If, therefore, the Doctor's Daughter was bit by one of these mad Dogs, it was more her Misfortune, than their Fault who have not the Sense to know when they do Mischief, nor Goodness to repent of it, when 'tis done.

Thus have I gone thro' the most material Passages of the Doctor's Narrative ; and I hope, have done him Justice, without wronging the Saints, to whom the Goods of this Life belong, and they seiz'd only upon their own.

F I ⁶ AP ⁵⁸ I S.

